Reap & Sow

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Music salivates in passionate emotions

Harmoniously and in praise

A slow hissing sound wondering here and there

Rolling notes of confusion escaping distance

A sauntering hidden sound of loneliness

Sound mediating lost thoughts of compromise

Sound suspending words into open space

Floating notes amongst the stars

Wings pressed against the sky

Fading sound in and out of distance

Tongue licking the sky

A saxophone murmuring cries

Fading sound in and out of matter

A guitar crossing thumb notes

Invisible sound to the universe

A piano lullaby quietly plays

A mind consists of opinions waiting to emerge from rejection. - Angela Brown

Abstract: *The education system is a complicated form of traditional biases that restrain personal interest to pursue an equal education. Our children cannot endure the public scrutiny that is failing in educational institutions, but should be replaced with a provision of hope.*

We must reap and sow our education system by rediscovering invention. Children should not fear discovery. Learning is comprised of students who want to learn. Students who fail to learn, implies that we fail to educate them because of our insecurities are biased. American education can succeed if it dares to live up to its ideas that can transform the system.

We must explore the conflict in our system. Often we encounter students who are poor and disadvantaged, by creating boundaries of neglect. Boundaries often dominate interest by alienating those students from the system. We must challenge how we expose these students to learn.

Traditional practice has emerged the discourse of education reality. Social verities have created a negative image of disparity in power. A variable population has subsumed deprivation by obtaining respect. We must choose self-discovery over self-destruction, by having more role models cultivating fairness over a dysfunctional fear.

Education can use traditions as a tool of retention. Teachers can embody the student with familiar surroundings or something they can associate with. Education can be an informative possible alternative by influencing the landscape of cultural ideology.

Education should not distance ideas from fact. Couture is the premise of who we are. Culture is in our economy, politics and social structures. Something original is organic, while it borders our environment. These issues need to be discussed in the classroom. Students need to be introduced to these theoretic values and then tested comprehensively on the facets as the apply to the academic system.

Classroom diversity is good for students to obtain academic success. Creative students can make observations about the world of science, math and technology advances that will change the economy of the world. The United States is a melting pot of cultures, backgrounds, and ideas. Learn about the benefits of having diversity in the classroom for students, teachers, and parents. We must teach the students how to think so they can understand the environment they live in creating methods of sustaining a better life. Learning is a form of training applications that determine the level of competency that informs us of how we measure our level of training needed for reforming the workplace. Competency determines compensation. Learning is a product that determines a proficiency.

Education is the process of learning and acquiring knowledge. Education is the connection between the student and the workplace. Education is a self-motivated and an inquired knowledge of experience constructed by how we think. It is developed through reasoning and analyzing skills in all subjects that determine how we respond to our learning purpose. Education is learned behavioural responses to our environment.

Students advocate their own assessments through researching ideas and facts that they learn. Academic tests are used to measure the student's ability to respond. It creates a learning process that may ensure all students are acting at the maximum level of knowledge. This measurement may determine the student's skill for pursuing their educational goals.

The purpose in education is to develop an individual support system within society. Education is the foundation of cognitive development. It provides insight to answering issues that concern us. Education provides personal growth needed to develop our form of opinion or point of view. Education cultivates us into valuing principals of understanding and growth.

Knowledge is power. Knowledge provides the "life skills" of self-sufficiency, independence and discipline. New forms of instruction develop new skills that will determine student's success. A good education will enable an individual to think and execute skills which enables him/her to be successful. Knowledge determines self-efficiency. It is by all means, "I think; therefore, I am.

Pedagogy is the art of teaching. Culture pedagogy is a human response to a relationship within an environment. As an organization changes, so do the method of instruction needs to adapt to the cultural environment of the student. Technological advances have created an extreme need to fixate the condition of the society it advocates. There is a need to enrich the values of students who come from different backgrounds for them to become more responsive to the approach of instruction. One must define the cultural strengths of the audience of peers, by associating with the needs of the community they live in.

Today we are enriched with a challenge to structure classroom assessment by measuring the outcome of response. We can learn a lot from students in the classroom through how we explore the curriculum. We must first do so by eliminating cultural bias in instruction by learning from one another through social response. We must learn to create an educational climate that is comfortable for every student to participate.

Multicultural education is how we assess the tools to measure the students' needs in this changing environment. Multicultural studies provide the student the opportunity to apply their skills to real life situations with due process. It empowers the educational system by making the student's multi-task thinking. It is how we perceive knowledge that helps us identify with the structure we need to use to be successful.

1. CASE STUDIES

1.1. Conservative Multiculturalism

Assumptions:

1. Unsuccessful minorities from culturally deprived backgrounds—undermined by a lack of family values.

2. Common culture—WASP norms as invisible barometer for quality form the basis of the curriculum. These norms should be transferred to the next generation.

3. Content of curriculum is decided by dominant cultural norms. I.Q. and achievement tests used uncritically to measure student acquisition of content and student cognitive ability.

4. Non-white ethnic groups are studied in conservative multiculturalism as add-ons to the dominant culture, outsiders expected to melt into the Great Pot.

5. The existing social order is just.

6. Whiteness is not included as an ethnicity—it becomes an invisible barometer of normality.

7. Education is a form of ethnicity striping for economic success.

1.2. Liberal Multiculturalism

Assumptions:

1. Multicultural education should be based on a notion of "sameness"—we are all the same.

2. Racial inequality exists because of a lack of opportunity for minority groups.

3. Abstract individualism is central to Western social organization. In this context it is believed that all humans can succeed if given a chance.

4. In abstract individualism we are free agents responsible for our own success or failure. Such a position, Kinchella and Steinberg maintain, often fails to account for hidden forms of racism and norms devised around dominant cultural traits.

5. Everyone enters the competitive race of life from the same starting-line.

6. Celebrations of Black or Latino history month are positive ways of honoring ethnic groups. Critics believe that liberal multiculturalism in this context often tokenizes ethnicity with such add-ons.

7. Whiteness still viewed as "non-ethnic" norm.

8. Studies of racism, sexism, class-bias, homophobia, and colonialoppression viewed as "divisive."

9. Subjugated knowledge might be studied as a quaint manifestation of diversity—not profound alternative insights that provide everyone new and consciousness changing perspectives on the world.

1.3. Pluralist Multiculturalism

Assumptions are the following:

1. This discourse often has served as the mainstream articulation of multicultural education over the last 20 years.

2. Pluralist multicultural education shares numerous features with liberal multicultural—it focuses more on difference than liberal multiculturalism.

3. Like liberal multiculturalism, often serves as a form of regulation and decontextualisation that fails to problematize whiteness and the Eurocentric norm.

4. Diversity is intrinsically valuable to the dominant culture in a globalizingworld with its free market economy.

5. Curriculum involves learning about others, their knowledge, values, beliefs, and patterns of behavior.

6. Social unfairness does exist and education should address prejudices and stereotypes.

7. Education should build pride in minority groups' heritage. It often studies members of such groups who have attained success (implies that anyone can make it).

8. Psychological affirmation is the equivalent of socio-political empowerment.

9. Like liberal multiculturalism often ignores issues of social class.

10. Non-whites are gaining upward mobility and empowerment in ways not matched in reality.

11. Race and ethnicity are viewed as private matters that hold little connection to the complex structures of patriarchy, class elitism and economic colonialism, and white supremacy.

12. The coverage of harsh realities of race, class, gender, and sexual oppression does not have to be "upsetting." Thus, the horrors of such realities often become a form of cultural tourism instead of a rigorous analysis of human suffering.

13. As prejudice does exist between different cultures, children from multicultural families could play a role in building bridges within diverse cultures and help to improve this situation.

14. In order to provide a comfortable education environment to multicultural students, colleges should pay more attention to caring about various cultures.

15. In this multicultural society, people always get into the social groups with same cultures as them.

16. In a pluralistic multicultural educational society, laws exist to prohibit discrimination based on race, color, gender, age, and creed. Even though there are laws, the society of the United States still contain behaviors that are derogatory to some ethnic, cultural, and social groups, and are preferential to others.

17. Pluralist multicultural education segregates people. It also tends to isolate people in small individual groups that share the same cultural background.

18. More social unfairness is induced by the pluralistic approach to multicultural education.

19. In pluralistic multicultural education, the differences between cultures are usually being focused upon instead of the places where the cultures share commonalities.

20. The main flaw in United States is the fact that pluralism usually separates and isolates people racially, socially, and culturally different. People with similar cultures usually come together and form bigger cultures. For example, China Town, Little Italy, and The Hood are all formed from a blend of cultures. These cultures usually are defined by economic differences, not by ethnic differences.

1.4. Left-Essentialist Multiculturalism

Assumptions:

1. A caveat: racism, class oppression, sexism, and homophobia are all forms of right-wing essentialism and have a far more pervasive impact on society than left-essentialist multiculturalism

2. Cultural differences are central to multiculturalism.

3. Races, ethnic groups, genders, and sexual orientations possess a specific set of characteristics that make them what they are.

4. These essential traits are romanticized, even eroticized in a process that positions difference in a distant past of social/cultural authenticity. This removes various groups from history, culture, and power relations and returns them to a primeval past.

5. One's ethnicity or gender, their politics of identity guarantees that their pronouncements will be "politically correct." Such a position undermines our attempt to analyze the ambiguous ways that historical forces shape our lives and our education.

6. That the "good guys" are now the "bad guys" and vice-versa. The curricula that come from this assumption simply invert traditional stereotypes and truth claims. Thus, a multicultural education is created that constructs a seamless history that in its moralistic reductionism fails to understand the subtlety of racism and other forms of oppression.

7. Subjugated knowledge is important in this context, but it is often romanticized as a pure manifestation of natural truth. In this way it can be passed along as a new authoritarian canon.

8. Second caveat: Kinchella and Steinberg in their critique of left-essentialist multiculturalism in no way imply a rejection of the dire need for African American/Latino/indigenous studies or African American/Latino/indigenous based curricula. Because of the erasure of such knowledge in mainstream curriculum, such scholarship and such curriculum development is necessary. Such ethnic knowledge's as well as gender, class, and sexual knowledge's need to be studied as both separate and integrated phenomena—separate from white, male, middle/upper class, and heterosexual experience and inseparable from them at the same time.

1.5. Critical Multiculturalism

1. Representations of race, class, gender, and sexuality are grounded on larger complex social struggles.

2. A multicultural curriculum is part of a larger effort to transform the social, cultural, and institutional structures that generate these representations and perpetuate oppression.

3. Race, class, gender, sexual differences exist in the context of power and privilege.

4. Unlike liberal, pluralist, and conservative positions, justice in Western societies already exists and only needs to be distributed more equitably.

5. Community is not built simply on consensus but on, as Paulo Frere put it, unity in diversity. In a multiethnic society that respects but does not essentialism differences, great gains can be realized in the cultivation of critical thinking and ethical reasoning.

6. A homogeneous community grounded on [consensus] may be unable to criticize the injustice and exclusionary practices that undermine it.

7. Reform of cultural pathology often comes from the recognition of difference, from the interaction with individuals who do not suffer from the same injustices.

8. Multicultural education is based on solidarity in difference: grants social groups enough respect to listen to their perspectives and use them to consider existing social values; realizes lives of individuals in different groups are interconnected to the point that everyone is accountable to everyone else.

9. It is essential to make commitment to the legitimation of multiple traditions of knowledge.

10. Students come to see their own points-of-view as one of many socially and historically constructed ways of seeing.

11. Difference in solidarity expands their social imagination, their vision of what could be.

12. Notions of whiteness and the effects of "being white" should be critically examined—multicultural curriculum in this context explores the social construction of whiteness as an ethnicity. In this move the curriculum is dramatically changed, it investigates both self and other.

13. White male experience must be problematized as the norm, the invisible standard by which other cultures are measured.

14. Subjugated knowledge becomes a living body of knowledge open to different interpretations. It is not simply passed along as the new canon, but is viewed in relation to the old canon.

2. DISCUSSION

Why do students fail? Why do students drop out of school? What can we do to provide education equality to all students? We can start by reconstructing our education system by showing students that what they learn applies to the environment they live in. Use cultural diversity as a measurement of efficacy. Explore the movement of social reform. Motivate students by engaging on what interest them.

3. CONCLUSION

Knowledge is a guided experience that takes preparation and time. Students will agree to learn on their own premise. By understanding how the system works relative to social conventions, will develop a framework of providing an equal education. Equality should not be a contractual restraint, but to set a pace for change.

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